

ZION'S



HERALD.

VOLUME I.

NUMBER 18.

"THE ANGEL SAID UNTO THEM, FEAR NOT, FOR, BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY THURSDAY AFTERNOON, BY MOORE AND PROWSE, OVER No. 19, CORNHILL.....BOSTON, MASS.

\$ 2.50 PER ANN.]

THURSDAY, MAY 8, 1823.

[HALF IN ADV

ADDRESS

Of the Rev. JOHN SUMMERFIELD,
To the Young Men's Missionary Society, Aux-
iliary to the Missionary Society of the Me-
thodist Episcopal Church.

Marseilles, Feb. 20, 1823.

My dear Brethren—You are too well acquainted with the circumstances which prevent my filling the chair upon this pleasurable occasion, to require that I should dwell upon them; indeed it would be irrelevant to those important objects which have assembled you together; not private sympathies but the public good will be your present theme; on this I realise my full share of joy with you, for although in a far distant land, and that a land of strangers, my affections point to those "whom I love in the truth," and with whom I glory to be in any wise associated in carrying on the cause of our common Lord.

Upon the occasion of an anniversary like yours, exhortation to renewed zeal might be deemed impertinent; the pulse of every heart beats too high on such an occasion to anticipate any decay in your future exertions. This is rather a season of congratulation and rejoicing, and in commencing another year of labor and reward, I devoutly implore for you a continuance of that grace, which has enabled you to remain "steadfast, immovable, always abounding in the work of the Lord."

In common with all who love the interests of the Redeemer's Kingdom, I rejoice at witnessing the increase of Missionary zeal, and Missionary means, which the past year lays open, not only in your Auxiliary and its parent Society, but among other denominations of the Christian Church; in this "you also joy and rejoice, with me," for whether Paul, Apollos, or Cephas, all are ours!—so that in whatever part of the vineyard the work is wrought, we view it "not as the work of man, but as it is in truth the work of God;" for "neither is he that planteth any thing, neither he that watereth, it is God that giveth the increase!" We may collect from different funds, but we bring to the same Exchequer; and have no greater joy than in the accumulation of the Revenue of that relative glory of the Divine character, which redounds from the salvation of men, "through Christ Jesus, unto the glory and praise of God the Father!"

But abstracting from the general views of the mighty work of missions, I regard the branch to which you are attached with peculiar pleasure on this occasion. You know that from the beginning of our existence in the religious world, Methodism has always been a "history of missions;" its venerable founder, considering that this was the first character of the Christian Church, and believing it would be the last, even at that day, when "many shall run to and fro, and knowledge be increased," wisely instituted a ministry which should be a standing monument of what God could do by this means. "And what has God wrought?" Some there are, whom the frost of many winters has not chilled to death, to whom our Father's word may still be spoken,

"Saw ye not the cloud arise—
Little as a human hand!"

Its present state *we ourselves* have lived to see;

"Now it spreads along the skies—
Hangs o'er all the thirsty land!
When He first the work begun,
Small and feeble was His day;
Now the Word doth swiftly run,
Now it wins its widening way!
More and more it spreads and grows;
Ever mighty to prevail,
Sin's strong holds it now o'erthrows,
Shakes the trembling gates of hell!"

Indeed there are seasons wherein the overwhelming influence of these reflections so rests upon the mind, that unless we heard the warning voice "what doest thou here Elijah?" we should stand at the base of this mighty structure and wholly spend our time for naught, in admiring the symmetry and proportion of all its parts, beholding "what manner of stones and buildings are here!" But thus warned, we too "arise and build!" Thus "instead of the fathers are the children, and the children's children shall yet add thereto, till the top stone be raised, shouting grace, grace, unto it!"

My dear brethren, if there is a scene within the universe of God, calculated to lift our minds to heaven; if there is a scene calculated to bring down the heavenly host to earth, it is that which portrays in anticipation the final triumph of the "Gospel of the grace of God;" yes, the Gospel must ultimately and universally triumph! Well may we exclaim, what an object is this! It is the fairest scene that the pencil of heaven, dipt in the colors of its own rainbow, can delineate; and even the great voice issuing from the eternal throne, can utter nothing more exalting and sublime than the consummation of this event, "Behold the tabernacle of God is with men!" Yes, my brethren,

"Jesus shall reign where'er the sun
Does his successive courses run."

The glow which pervaded the Apostle's mighty mind did not cause his pen to aberrate; the spirit of inspiration sat upon him when he declared that Jesus "must reign till he hath put all enemies under his feet!" That day will come! Do we expect to swell the number who shall grace his triumph? Do we burn with seraphic ardour to be among his train, "when he shall be revealed from heaven with power and great glory?" Then "gird up the loins of your mind, be sober, and hope to the end, for the grace, that is to be brought unto you at the revelation of Jesus Christ!" Wherefore "comfort one another with these words," for truly 'tis with the same comfort wherewith I am comforted of God!

You, my dear brethren of this auxiliary, who are the managers of its concerns, I hail!—I am also one of you.—"I write unto you, young men, because ye are strong, and the word of God abideth in you." Early separated from the world, and ardently employed in seeking the interests of "a better country, that is a heavenly, God is not ashamed to be called your God, for he has prepared for you a city." "Walk therefore by the same rule, mind the same thing." "Love not the world,

neither the things that are in the world." "Set your affections on things above, and not on things upon the earth!"—Soon you shall hear it sounded, "because thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord!"

The friends and subscribers of this auxiliary are entitled to your thanks; they have merited them well; by means of the numerous little streams which have been directed to our reservoir by the friends of missions, our "water pots" if not always full, have never become dry; on this occasion, however, you look to have them "filled even to the brim;" and may He who can convert our base material to subserve His glorious purposes of saving men, "draw forth" therefrom that "wine of the kingdom which cheers the heart of God and man!"

I remain, my dear brethren, your fellow laborer and servant.

J. SUMMERFIELD.

THE SUBSTANCE

Of a Sermon on the Godhead of Christ, preached at Baltimore, in the State of Maryland, on the 26th day of December, 1784, before the General Conference of the Methodist Episcopal Church, by Thomas Coke, L. L. D. Superintendent of the said Church.

The Word was God. John i. 1.

It is a ground of lamentation to every liberal and devout mind, that the Christian world has been ever running to extremes; that of *infidelity* on the one hand, and that of *gross superstition* on the other. The three first centuries are (I believe universally) acknowledged by the pious and learned, to have been the purest ages of Christianity. No sooner did Constantine the Great ascend the throne of the empire, and profess himself a Christian, but his religion became the established one of the empire. And now, the pernicious influence of that bane of truth and holiness, a national church, began to pervade the Christian world. Now the overseers of the flock of the humble Jesus, were raised above the princes of the earth. And now the great, and the rich, & the wise after the flesh, to whom Christ crucified was foolishness, pressed into the visible Church, which they treated as a mere *Leviathan*, (as Mr. Hobbes is pleased to call it) to frighten the vulgar, the mere tool and stalking-horse of sinister and ambitious men. The natural consequence of this was *infidelity* in all its various shapes. The religion of Jesus must be turned and twisted to coincide with the platonic philosophy, the favourite system of the age, and it soon became a common but melancholly proverb, *Athanasius contra mundum*, Athanasius against the world.

That great defender of the divinity of our Lord, had the whole stream of the Christian world to cope with.

Again, when the tables were turned, and the vast armies of Goths and Vandals overran the whole Roman empire, and ignorance covered the face of the earth, superstition, with all her horrid attendants, unveiled her face, and rose by degrees to so enormous a height, that the deluded world was even prevailed

on to believe,—that they could put their God into their mouths, and swallow him down their throats.

For several centuries past the Christian world has been emerging out of darkness, and all the arts and sciences are rising to perfection by hasty steps. But through the abuse of that knowledge, which too generally puffeth up, infidelity again rears up her head. O that she may never prevail in these rising empires, but the simple truths of scripture be handed down in all their native unsullied purity to the latest generations.

The increase of *Arianism* and *Socinianism* throughout Christendom, is so manifest to every close observer, that it calls for the greatest exertions from the true lovers of the Lord Jesus, to stop the growing plague. If this attempt may in any wise contribute towards it, an abundant compensation will be made for this labour of love.

The first step in every candid dispute is to concede to the adversary, every thing the truth enables him to claim. The grand argument of our opponents, drawn from *reason*, is this: "No man is obliged to believe what he cannot comprehend." This we allow. "Then you give up all the mysteries of the Christian doctrine." By no means; for the incomprehensibility of the mystery lies not in the *reality* or truth of the thing, but in the *mode* of its existence. And is not all nature full of mystery? If we drive you to first principles, you will in every thing be at a loss.

Can you explain how the grass grows, or the sun shines? Can you unfold to us the nature of that union which subsists between matter and spirit? Can you discover how the small superficies of the optic nerve displays to the mind the whole hemisphere at once? Yes, can you account for the motion of the smallest members of your body? And if earthly things be so full of mystery, how much more must heavenly? If the mode of the existence of things, the evidences of the reality whereof are interwoven in our very being, is so far beyond the reach of human understanding; how much more the nature of God and the mode of his existence?

But reason may comprehend that God is eternal truth, and therefore that any revelation proceeding from him must be infallibly true. Reason may comprehend the force of those arguments which arise from the accomplishment of prophecies, preserved by the greatest enemies of Christianity (the Jews) and acknowledged even by them to have been written at the times specified by the friends of our religion; from the testimony of the apostles for the miracles of Jesus; matters of fact in which they could not be deceived, and the truth of which they sealed with their blood, and could therefore be influenced by no sinister motive: reason, in short, may comprehend the ten thousand arguments which may be and have been adduced for the authenticity of the scriptures. All this is level to the human understanding, and within the reach of human reason. I am speaking now of the external evidences of

the Christian revelation, and not of the conversion of the soul, which I am deeply conscious, originates with the Spirit of God alone. But these evidences being supposed sufficient, and consequently the Bible the word of God, it then follows of necessity,—that the *reality* of every mystery in the Bible is level to the human understanding; and the point on which our credit is to be placed, is the *reality* of the thing, and not the *mode of its existence* in which alone the mystery lies. Here therefore we join issue, and appeal to the infallible word of God as the proper test of the doctrine under consideration. And from this I hope to prove that the Lord Jesus Christ, the Word that was made flesh, John i. 14. is God in the fullest and highest sense.

To this end, we may first observe the several instances that represent our Lord as a most extraordinary personage; and secondly, the more pointed proofs of his supreme divinity.

Under the first of these heads, we may consider, First, The many signs and presages of our Saviour's becoming; and Secondly, The many evidences of his really being a very extraordinary personage.

First, We find in the sacred writings many remarkable signs and presages of our Saviour's becoming a very extraordinary personage. Such was the salutation of the blessed virgin, by the angel Gabriel; his wonderful, miraculous conception by the Holy Ghost; the interview between Mary and Elizabeth, when the child leaped in Elizabeth's womb; the appearance of the heavenly host to the shepherds, & the praises they sung at the publication of his birth; the journey of the wise men from the east to Bethlehem, and the star's going before them till it came and stood over where the young child was; as also Simeon and Anna's prophecies concerning him when he was presented in the temple.

Secondly, The sacred writings afford us an abundance of evidences of our blessed Saviour's really being, when he appeared amongst mankind, what all these bespoke him to be. His conversation with the doctors in the temple, when he was but twelve years of age; his fasting forty days and forty nights; his various trials and conflicts with Satan, and conquest over him; his pure and heavenly doctrines; his various miracles, such as the turning water into wine; his healing the sick of their diseases, and some of them of very long continuance, at a word; restoring sight to the blind, though born so; walking on the sea; curing demoniacs or persons possessed with devils; feeding four thousand people with seven loaves, nay five thousand with five loaves; purging the temple with the whip of cords; discovering the secret thoughts; raising the dead to life all these certainly proved him a very extraordinary personage.

The same was likewise evidenced by his prophecies, as, by whom he was to be betrayed. That his disciples would forsake him: Peter would deny him: that he should suffer and be denied by the chief priests and elders, and rise the third day and ascend into heaven; that the Jewish nation would be rejected and the Gentiles called; that the Christians should pass through various persecutions; that after grievous preceding calamities, both the temple and Jerusalem itself should be destroyed; all these prophecies receiving their exact and complete accomplishment, evidenced him one of the greatest of prophets that had ever appeared in the world.

We might add a vast variety of other proofs that our Saviour was a most extraordinary personage. To instance a few: the beautiful testimony of John

the Baptist concerning him: the voice from heaven at his baptism and transfiguration on the mount: the acknowledgment of the very devils the miracles which were wrought by the use of his name: the officers and men falling to the ground in the garden at his saying, "I am he." The dream of Pilate's wife, and the advice she sent thereupon to her husband; the wonderful circumstances attending his death; the extraordinary darkness; the dreadful earthquake which rent the rocks and opened the graves, and the resurrection of many saints from the dead, who appeared to many in Jerusalem. All these were so many wonderful proofs of a person of extraordinary rank and distinction.

HERALD.

BOSTON, THURSDAY, MAY 8.

Penitent Female Refuge Society.

A society has been incorporated in this city by the above title, the object of which is, to afford a place of refuge to certain females in the city of Boston, who having heretofore followed a vicious and abandoned course of life, have become penitent, under a sense of sin, and are desirous of obtaining a lawful mode of living, without temptation to the wages of iniquity. By the last annual report it appears that the whole number admitted since March 8, 1821, is 43.—Since January, 1822, to March 8, 1823, is 26.—Eight are now living in the Refuge, and many more might be taken in, provided the funds of the society would admit.

Of all the societies for the promotion of piety, virtue, and the diffusion of benevolent principles, no one has a higher claim to the attention of the philanthropic and humane, in this city, than the above. It is the only one, among the great variety of missionary, tract and eleemosynary societies, that have considered the appalling situation of those unfortunate females who are sunk in the lowest state of crime, filth and disease. Actuated by humanity and that religion which is "full of mercy and good fruits," the society have extended a hand of mercy, dragged them from the gulf of perdition, directed them to the great Physician to heal them of their diseases and who, if they confess their sins, "is faithful and just to forgive them their sins and to cleanse them from all unrighteousness."

The exertions of the society, although the members have had to encounter deep rooted prejudices, have been blessed. When the project was first started of reclaiming these inmates of wickedness, it was thought by a large portion of the respectable part of the community, to be visionary, originating in the brain of some inconsiderate enthusiast, but events have justified the means, and the prospects are brightening. We regret to find that any among a Christian and moral people should oppose the motives of this society, but these prejudices are fast wearing away—it is found by happy experience, that these females are not entirely callous to conviction, they have hearts to feel and minds susceptible of religious impression. Point out to them the way of fleeing from their wretched state, shew them the means of supporting nature without recourse to vice; remove them from the syren voice of temptation which assails them at every step, exhibit to them the terrors of the law and the promises of the gospel; and but few will be found so hardened as not to embrace an opportunity of an escape. Their present degraded and criminal course of life is, in many instances, more from necessity than choice; having, in some unguarded moment, forfeited all that endeared them to society, and being deserted by some faithless villain; driven, perhaps, by shame, or remorse, from a father's home and a mother's fond embrace; rejected by acquaintance and friends; they have felt a kind of fatal necessity to adopt this awful course of life; we are far from justifying their conduct, but we do say that in the judgment of Christians, every possible means of extenuation should be allowed.

Some have said that "they do not deserve charity," "they have no charity for them." This has been advanced by some professing christianity, we would request such to stop and consider, whether if they were placed in a similar situation, they would have been more virtuous than they? Perhaps they have never been tempted in a like degree; "let him who thinketh he standeth take heed lest he fall." Those who make a display and boast of their own virtue, should recollect that a state of trial is a proof of virtue. We can see none, but negative virtue, if we may be allowed the expression, where there is

no temptation. "No one is master of his own passions, at all times, were this the case, our Lord would never have enjoined the petition "Lead us not into temptation, but deliver us from evil." We should, therefore, exercise a degree of charity even for the most abandoned, for they, as well as we, have immortal souls, accountable to a just God. "This objection, however, is not only answered by the consequences resulting from its being proved to be a public duty, and that the community will be benefitted by such an institution; but from the presumed fact of these persons being penitent for the past, and desirous of living a new life, if they could only fly from their present abodes of sin and sinful company, and thereby prove their sincerity. To such then there can be no question of the duty and humanity of affording assistance, if it can be done in a way calculated to prove a benefit to them and to the community. We have only then to bring a case in which every heart will respond, let her live!"

"Many of these persons, it is true, have been deluded by their own wicked hearts, ignorance, and love of an idle life; some have been decoyed by others, more wicked than themselves; but when they find that the path is a thorny one and a state of slavish degradation not to be borne, they do repent with a bitter repentance and would fly from these chambers of death, if they knew where to hide themselves! What reason is there that there should not be a city of refuge for the avenger? We know of none."

The good which this society has already done, with their scanty means, is a sufficient motive for perseverance. The advantage does not result to the individual only, but to parents, to friends, to the community at large. Most of these females are from the country, many of them of poor but pious parents, whose hearts have been rent asunder by the seduction of some favorite daughter, once their pride, their joy and the anticipated solace of declining years:

—The rural lass,
Whom once her modesty and grace,
Her artless manners and her sweet attire,
So dignified, that she was hardly less
Than the fair shepherdess of old romance;
Is seen no more."

This society has appeared for distressed families, applied a balm to heal the wounded heart, dried up the tears of many weeping parents, caused the aged matron and the disconsolate father to leap for joy at the reformation and return of a prodigal daughter.—"This, my daughter, was dead and is alive again, she was lost and is found." They rejoice more over this one than over all the others that went not astray.

The objects of the society are of vast importance to the community, if once accomplished. By reclaiming these females, by affording them "a city of refuge," we lessen one of the great avenues to vice and crime. Most of the indictments for crimes in our country, are found against the residents in that part of the city commonly called "the hill," or against their acquaintances or connections. Houses of ill fame, are the rallying places for thieves, robbers, murderers, and every other abandoned character who finds no happiness in a civilized and moral society. Here they lay their plans, to war against civil society, to commit depredations on the property, the morals and lives of their fellow creatures; and what is more aggravating still, to entice the innocent and unsuspecting into their vicious courses. Many once promising young men in this city have traced their downfall, their dissipation, their intemperance, their disease and early death to these sinks of wickedness and crime, whose feelings would once have recoiled with disdain at the disgusting thought; but submitting by degrees to temptation, approaching nearer and nearer the gulf, by the persuasion of some dissolute companion, "their feet slipped" in an incautious moment and they plunged headlong to destruction.

"A strange woman is a narrow pit. She also lieth in wait as for a prey, and increases the transgressors among men." On this subject the society, in their address, have the following excellent observations:

"Here we have the double of that moral maxim, 'evil prevented is good done.' We might here state the general consequences flowing from this evil, unprovided for, or without a single check; and what would be true of the whole, would be true, in part, in a single case. The probable consequences of a single case, left without any means of escape, may readily be perceived by the general and well known facts which are daily to be traced to this abominable sink of chartered iniquity; we say chartered, because that 'sodom,' the hill, is left as a part of Satan's uncontrolled dominion. But to relate

the gradual, yet certain steps of this vice, from open shame to desperate wickedness; from want to theft, broils and murders would be, at this time, as needless as it would be shocking. A slight acquaintance with human nature is sufficient to aid the mind in filling up the awful picture. It now only remains to invite the members and friends of this institution to devote a portion of their active zeal and christian liberality in favour of its interest.—Every thing in the aspect of Providence, is calculated to rebuke a spirit of inactivity and want of feeling for the sins and misery of the children of men. To stand still in this age of benevolent effort, and to survey the movements of the christian world with a careless eye, is to incur an indelible reproach.—It is a virtual denial that we are not on the Lord's side—to set light by that price with which they are bought, even the blood of Christ, and to deny it to be their duty to glorify Him, whose they are, by their bodies, souls and spirits. And how can they do this but by walking humbly—believing firmly—and working faithfully in labours of love to the bodies and souls of all who need his forgiving and redeeming love."

We hope this society which promises so much, will not be suffered to languish for want of funds, that the liberal of every denomination of Christians, will contribute to this most important of all missionary labors; while we are anxious to christianize and civilize the heathen, let us first consider those in our own city and at our next doors: here in this christian city, crimes are countenanced, and depravity licensed which would make a virtuous heathen blush! Well may the savage retort upon us, when we attempt to convert him to the christian faith: "Why attempt to make me a christian? You a christian, and you allow and countenance prostitution, debauchery and licentiousness.—Indian knows no such vice in his country; while you practice these evils your religion cannot be good." But we hope and trust that through the exertions of this society, this greatest of all moral evils will be suppressed; and "that many will be turned from the error of their ways unto the path of the just."

It ought to be observed for the information of the public, that all are not received into the refuge upon a mere intimation of willingness to go, but upon evidences of much earnest desire, made known to some serious friends, who communicate the same to the Directors and they act accordingly.—The building which is now occupied for the Refuge is very inconvenient, the society have it in contemplation to erect a suitable one, as soon as five thousand dollars are subscribed; a subscription book is now opened for the purpose, to which the attention of the humane and benevolent is requested.

We would recommend to the attention of our readers, a pamphlet entitled "Letters to the Rev. James Wilson, on the subject of his statement in a late pamphlet called, 'a vindication of public justice,' written in defence of the late council, holden at Boston and Providence. By TIMOTHY MERRITT." We were in hopes, for the honor of the christian religion, that the unfortunate controversy would have, long ago, been put to rest, but we have been disappointed. Already have seven large pamphlets been issued from the press, having the same affair in view; and the parties are, to appearance, no nearer harmonizing than at the commencement. We lament to see christian ministers, uniting with reputed infidels in any cause, much more when the cause of Christ is in question: we fear, that the former, instead of promoting the honor of the Church, as they profess, (and we do not question their sincerity, for even St. Paul was sincere in a situation not entirely dissimilar,) are giving aid to scoundrels to pull down and destroy that beautiful fabric which they despise. Have not the enemies of Mr. Maffit, by aiming at his destruction, inadvertently, opposed the christian religion; with due deference to the opinion of some of his opposers, we consider that they are guilty of inflicting a deep wound in the body of Christ. With the guilt or innocence of Mr. Maffit, we have nothing to do; it is the principle of our opponents at which we are alarmed, which we consider to be unchristian and unjust. It appears to be not so much Mr. Maffit who is impugned, but the whole Methodist clergy. Does this arise from jealousy, envy, or any other base passion, at the success of these men? It appears to be the determination of some men, from whom we should expect better things, "to write down," lampoon, and persecute those eminently pious men, who, to say the least, have contributed as much to the interests of their Redeemer as any other denomination in Christendom. Whose only crime, with

these men is to "step" with guilty of indiscrepancies, and ex Mr. Maffit had in ecclesiastical the concessions and repentance odist council, ducted precise conceive that Seybrook Plat copal Church should have just

We are happy to have so able a The pamphlet of dor and logical pay for attention not admit of o to do justice to however, from cause it is per own opinion.

"Unwearied accusations against has been known thing, that per again, and even her to report, l es have been l on his manner the tone of his he said could charge. His into crimes. been coloured and distorted, to be seen. F other states, o past, to find m more was wa been fabricate that we have fault. And t ians have join believers and to seek the d And so great suit that M duced in alu the strange sea, into the have taken t and religious peace and b a friend of M ever it o hope of suc made to tu to prove the or something ed into a sl pany, &c. & O tell it no streets of A Philistines umph!"

Mr. Editor

I have number of al educat clude the as we are God, as a committe In ord prove eff for their ents are them co and blew They are duty to and fou love and Those the hap by the rection What a bounty ure and are im their childre reason parcut ergetic delibe urged pulse It i child but God

these men is that they have taken "gospel steps" with a brother who has been guilty of indiscretion. We would ask these gentlemen, candidly, if, in similar circumstances and exactly on the same ground, Mr. Maffitt had been arraigned before them, in ecclesiastical council, he had there made the confessions and manifested the contrition and repentance that he did before the Methodist council, they would not have conducted precisely in a similar way? We conceive that neither the Cambridge, nor Seybrook Platforms, the Canons of the Episcopal Church nor the gospel of our Lord should have justified a different course.

We are happy to find that the council have so able a champion as Mr. Merrill. The pamphlet discovers much Christian candor and logical correctness, and will richly pay for attentive perusal. Our limits will not admit of our making sufficient extracts to do justice to the work, we cannot refrain, however, from inserting the following, because it is perfectly in accordance with our own opinion.

"Unwearied pains have been taken to find accusations against him; and when any one has been known or reported to have any thing, that person has been visited again and again, and every method used to get him or her to report, to certify, or to depose. Charges have been brought against him founded on his manner of speaking, his gesture and the tone of his voice, when the matter of what he said could not be made the ground of charge. His errors have been magnified into crimes. Words and actions of his have been coloured, misrepresented, exaggerated and distorted, till not an original feature was to be seen. His accusers have gone too into other states, over sea, and to the years that are past, to find matter against him. And when more was wanted than could be found, it has been fabricated, and that in such abundance that we have had ten falsehoods for one fault. And no wonder at this when Christians have joined affinity with the world, when believers and unbelievers were cordially united to seek the destruction of the 'stranger.' And so great has been the ardour in this pursuit that Mr. Maffitt's faults have been introduced in almost every company and circle to the stranger and the man just returned from sea, into the store and the barber's shop, and have taken the place of christian discourse and religious instructions. These lovers of peace and haters of evil have grieved to see a friend of Maffitt's remaining; and wherever it could be attempted with any hope of success, repeated efforts have been made to turn them against him, by offering to prove that he had said something amiss, or something about them, which was construed into a slight of their persons or their company, &c. &c. &c. And these were Christians! O tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the uncircumcised triumph!"

FOR ZION'S HERALD.

Mr. Editor,

I have submitted to your consideration a number of remarks on the religious and moral education of children; I shall now conclude the subject by enforcing its importance, as we are moral agents and accountable to God, as stewards, for the talents and duties committed to us.

In order that all other endeavors may prove effectual in the education of children, for their present and future happiness, parents are under obligation to recommend them constantly to God's care, protection, and blessing, by daily and earnest prayer. They are to strive in the discharge of their duty to engage God's promise unto the third and fourth generation to those who should love and keep his commandments.

Those who are parents, should consider the happiness God has made them to enjoy by the blessing of children. To their direction and care they are committed. What a valuable present they enjoy of God's bounty. What an abundant source of pleasure and joy for themselves. In their breasts are implanted the tenderest affection for their feeble offspring. God has not left children dependant on the cool dictates of reason, but HE has urged their care on parents by the impulse of a feeling more energetic and forcible in its operation than any deliberate arguments can give. They are urged to discharge their duty by every impulse of the human heart.

It is not to the mere subsistence of our children, to the growth and shape of their bodies, we should devote our chief attention, but particularly to the cultivation of their minds and hearts. It is our duty, under God, to form them for rational men, sincere

Christians, good members of society, faithful friends and virtuous citizens.

We are to teach them to love their Creator above all things, to love their fellow creatures as their brethren, and to rejoice in the persuasion that GOD is their common father. In fine, children should be formed not only for time but for eternity.

The education of children is one of the most noble and honorable employments, one of the most important and delightful duties which God hath required us to perform. Would a parent, therefore, refuse to sacrifice every flattering pleasure, every delicious enjoyment of life to this important task?

It is granted, that it is a difficult and laborious duty, but if we acquit ourselves with success, a glorious train of pleasures and advantages will result from it to ourselves, to society, to the glory of God.

To direct feeble and ignorant creatures in the road to happiness; to inculcate a good use of their powers; to contribute to the unfolding of the faculties and dispositions; to guard innocent beings from error, vice and misery, who are exposed to a thousand dangers, snares and temptations; to sow the seeds of truth, wisdom and virtue in their youthful minds, as yet open to every impression; to cherish and strengthen their good dispositions; to make them acquainted with the designs of their being, both present and future, to keep them at a distance from the poisonous sources of vice and folly and to open to them those of wisdom, contentment and joy; to fit them for acting their part in the great drama of the world with contentment to themselves and satisfaction to others, are pleasures truly sublime and noble and cannot fail to be acceptable to the great parent of the universe; who is not unmindful of any of his family, and whose stewards we are to impart of his store, both temporal and spiritual, to all who may be needful. Are we not answerable for our conduct, in this respect, to the tribunal of our own consciences, to society and to our God? Happy inexpressibly happy shall we be, at the hour of death and at the judgment seat, to be able to say, in the transport of joy, "Behold me, Lord, and the children whom thou hast given me. They have like me finished their course; they have kept the faith and now they humbly wait for the recompense which thou hast promised to those who have been faithful unto death."

SENECA.

In Hudson River District more than 2000 persons have been added to the Methodist Church within the last 3 years.

The manager of one of the estates on the island of Trinidad affirms that the negroes do three times the work, they did before the bible was circulated among them, and are quite cheerful and happy.—The Bethel Union Society of Charleston, S. C. "being desirous of forming small Libraries in such Sailor boarding houses as they shall recommend to seamen," request donations of religious books, and such as may be useful to that class. The south is advancing before the north, in beneficence to seamen.

The Rev. John S. Ravenscroft, has been chosen Bishop of the Diocese of North Carolina, by the Convention of the Protestant Episcopal Church of that State.

Value of Missions and Tracts.

At the annual meeting of the New York Tract Society, on the 10th ult. it was stated by David Brown, a Cherokee Youth, that more than 300 Cherokees had been converted to christianity by means of missionaries and religious tracts.

NEWS:

FOREIGN AND DOMESTIC.

FROM ENGLAND.

By the ship Jasper, which sailed from Liverpool on the 24th of March, London Papers to 22d, evening were received. Britain had determined to be neutral in the war between France and Spain. "The Opposition was divided on this point. The Morning Chronicle is confident that a Revolution will occur in France—without such an event it appears impossible for Spain and Portugal to preserve their present Constitutions and Independence. A number of French Officers had gone to Spain to offer their service to the Patriots.

The Hon. John Welles is chosen President of the Common Council.

Samuel F. McLeary, Esq. is re-elected City Clerk, and Thomas Clark, Esq. Clerk of the Common Council, and Assistant City Clerk.

Motions are to be made in Parliament for equalizing the duties on East and West India Sugars—and the gradual abolition of Slavery in the Colonies.

The British continue to build and fit out vessels of war. A Squadron is to be sent to the Mediterranean.

The Junon frigate ar. at Marseilles March 3, from Toulon, for the protection of the French trade, through the Straits and sailed next day with 8 vessels under convoy 3 of them for Mar.

Advices from Constantinople are to Feb. 10—when orders had been given for new armaments by sea and land.

About 2000 Turks died at Napoli di Romania, by famine during the siege.

A few days since we had a report that the Turks had entirely subdued the Greeks in the Morea. It now appears this rumor, was erroneous; but another Turkish Army was preparing to march into that territory.

The British Letters from Canton state the number of houses destroyed by fire at 15,000—number of inhabitants deprived of a home at 80,000—loss of property at \$22,000,000—British Company's loss at 2,600,000 Mawqua lost 7000 chests tea.

Parachute Rockets have been lately invented in England.

OPORTO, Feb. 25.

A spirit of revolt, in favour of "Reys Absolutos," has found its way from Spain into this country—Disturbances of a serious nature took place on Saturday last in Braga, and intelligence from Villa Real received this morning, states as certain, that the Conde d'Amarante had declared against the Constitution and was supported by a regiment of cavalry, and another of Infantry, from Chaves.

RUSSIA.

As a new Ambassador from Russia has arrived at Washington—our Government will have an immediate opportunity of remonstrating against the recent Russian proceedings on the North West Coast; and as the British have already protested against the extravagant ukase, and have as deep an interest as ourselves in resisting it, measures of opposition might be concerted with her, if the pretences set up are not abandoned, or reduced to reasonable limits.

The Legislature of Pennsylvania, at its late session, passed 112 acts—and it is said each act costs about \$450.

A lottery has been granted by the Legislature of New York, to assist in building a Fever Hospital.

The Methodists have erected a free Chapel at New Haven.

Salmon in Boston market, has sold for \$1.50 per lb. for several days.

On Wednesday, last week, a Rose Bush, in a flower pot, was sold at auction, in this city, for \$11 50.

The Pirate Commander who took the Norfolk schr. Pilot told her captain, that he had offered him \$2000 for the sch. in Havana, and now he had got her for nothing. She was however retaken, and is now employed by the U. S.

FROM MANILLA

An arrival in New-York, from this valuable Spanish possession, brings advices, that on the 1st of November last, a new Spanish Governor, with 240 other Spanish officers, arrived there and recognized the Spanish authorities and troops, amounting to 5000—and effectually put a check to the long growing roots of revolution there. The new Governor, it was said, in the usual spirit of Spanish commercial infatuation, intended to enforce the new Tariff of the Cortes, which imposes a duty of 30 per cent *ad val.* on all Imports, by foreigners, and which must amount nearly to a prohibition.

MARRIED,

In this city, by the Rev. Mr. Dean, Mr. Levi Jennings to Miss Caroline Williams, both of this city.

On Tuesday evening, by the Rev Mr. Lowel Mr. Thomas Hickford to Miss Hannah Low.

At Hingham, James Savage Esq. of this city, to Miss Elizabeth Otis Lincoln of the former place.

In Taunton, Mr. Nathaniel Newcomb, of Norton, to Miss Betsey Lincoln, daughter of Gen. Thomas Lincoln of T.

In Boxford, Mr. Gilman Pritchard, merchant, of this city, to Miss Mary Briggs, daughter of the Rev. Isaac Briggs.

In Minot, Dr. Nicholas Jumper, to Miss Huldah Chandler.

In Westminster, Mr. Isaac B. Woodward to Miss Eliza Wetherbee.

DIED,

In this city, Charles Quincy Hall, son of the late Mr. Wm. Hall, aged 9 months—Mrs. Eliza, wife of Mr. Jonathan Dunton, aged 48 years—Mrs. Sukpy, wife of Capt. John Cruft aged 50—Mr. Richard Stafford, aged 29—Capt. Amasa Delano, formerly of Duxbury, aged 60.—Mr. John Adams Sumner, aged 24, son of Mr. Samuel Sumner.—Miss Susan B. Bazin, daughter of Mr. Abraham B.—Master Gamaliel Fish, son of Mr. Levi F. Hanson, aged 18—Maj. John Tiddier, formerly of Marblehead, aged 47—Mr. Abijah Seaver, aged 23.—Miss Mary Ann Attwood, daughter of Capt. Joseph A.

At Quarantine Road, Capt. Wm. S. Rowson, of this city, son of Mr. Rowson of the Custom-house, and commander of the brig Adriana, from Africa.

In Salem, Mrs. Hannah Hiller Lang.—This Lady was the eldest daughter of the late Joseph Hiller, Esq. formerly U. S. Collector for the District of Salem and Beverly.

In Salem, Lewis Hunt, aged 18, son of the late Mr. Wm. H. His death was occasioned by a floor falling on him while he was employed in a cellar.

In Andover, April 24, Capt. Rufus Bailey aged 31.

In Worcester, Capt. John Gleason, aged 49.

In Charlton, Mr. Chiron Wheelock, aged 26.

In Grafton, Mrs. Ann Nelson Kendall wife of Mr. Daniel Kendall, aged 26.

In Oxford, Mr. Jacob Humphrey, jun. aged 39.—Hon. Ephraim Kingbury, aged 52.

In Shrewsbury, Sarah Elizabeth Harlow, aged 1 year and 10 months.

In Templeton, widow Love Rice, consort of Mr. David Rice, formerly of Rutland, aged 89.

In Lynn, April 28th Mr. Nathaniel Burrill aged 28 years.

JUST RECEIVED,

FROM Providence, and for sale by E. HEDDING and E. WILEY, No. 15, Friend-street, price 20 cents;—a pamphlet, entitled, "Letters to Rev. James Wilson, on the subject of his statements, in a late Pamphlet, called 'A Vindication of Public Justice,' &c. Written in Defence of the Late Council, holden in Boston and Providence."

By REV. TIMOTHY MERRITT.

The above Pamphlet is for sale at this Office.

Book and Job Printing.

MOORE & PROWSE, RESPECTFULLY inform their friends and the public that they continue to execute in a neat and handsome style Books, Pamphlets, Handbills, Cards, Circulars, Shop Bills, &c. at the Office of the MECHANICS' JOURNAL and of ZION'S HERALD, No. 19, CORNHILL, corner STATE STREET; entrance second door from the S. W. corner. All orders faithfully executed—the smallest favor gratefully acknowledged.

Boston, MAY 1, 1823.

New and Fashionable CLOTHES WAREHOUSE.

WILLIAM W. MOTLEY, would inform his friends and customers that he has removed from Elm-street, to No. 4, Suffolk Buildings, CONGRESS-STREET, where may be found every article usually kept in a Woollen Drapery Warehouse.

—SUCH AS—

Cloth and Cassimeres of every color, quality and Manufacture.

Vestings of every description, amongst which is one case very elegant Silk, French Patterns.

OF READY MADE ARTICLES.

Frocks from \$9 to \$30	Suspenders,
Coats " 8 " 30	Hosiery & Gloves,
Pantaloon " 3 " 15	Umbrellas—Flannel
Vests from 1.50 " 5	Vests and Drawers,
Shirts and Hdkfs.	Travelling Trunks,
Cravats and Stocks.	Valises, &c. &c.

Gentlemen leaving the city can supply themselves with every article they may find necessary, either for summer or winter, and at the lowest prices.

All orders executed at the shortest notice, in the first style and best workmanship.

Master Mason's and Royal Arch Aprons and Sashes constantly on hand.

TERMS CASH.

Ap. 10.

POETRY.

FOR ZION'S HERALD.

FUTURITY.

What mortal man can penetrate the gloom
Of darkness, or the thing's beyond the tomb?
Who can survey his own or others' state
Beyond the threshold of death's iron gate?
Or who can comprehend and tell to me,
The dread arcana of Eternity?
Not one inhabitant of flesh and blood,
The whole of future things has understood.
But God has taught us what we need to know
To qualify us from this world to go.
Some partial views we have of heav'n and
hell,

Of death and judgment—O improve them
well.
But reader, dost thou further knowledge
crave?

To-morrow thou may'st learn it in thy grave.
Yet rather now improve the light thou hast,
For time (though seeming slow) is running
fast.

This night thy soul may be requir'd of thee:
To-morrow's sun thine eyes may never see,
Say hast thou weigh'd thine everlasting state,
And taken care to shun the sinner's fate?
Hast thou an interest in th' atoning blood?
And dost thou know thy peace is made
with God?

What if some fell disease thy flesh assail,
And lay thy comely person cold and pale,
Hurry thee hence to meet the Judge of all,
Say would that sickness be a welcome call?
O trifle not with thy immortal soul,
Eternal interest fast upon the roll.
The shades of time will fly, and thou shalt see
As thou art seen in vast eternity;
Shalt know as thou art known: then now
be wise,

Improve each passing moment as it flies.
The things invisible by faith are seen
Though dimming shadows thickly intervene.
'Tis clear that living men must shortly die,
The grave their bodies take, their spirits fly
To rest in paradise, or wait in pain,
'Til soul and body shall unite again;
Then once for all their sentence is express'd,
Depart ye cursed, or come near ye bless'd!
They sink at once to everlasting fire,
Or rise to bliss, which ever rises higher.

SILENT WORSHIP.

How glorious, O God! must thy temple
have been,

On the day of its first dedication;
When the Cherubim's wings widely waving
were seen
On high, o'er the ark's holy station.

When even the chosen of Levi, though skill'd
To minister, standing before Thee;
Retir'd from the cloud which the temple
then fill'd,
And thy glory made Israel adore Thee.

Though awfully grand was thy majesty then,
Yet the worship thy Gospel discloses,
Less splendid in pomp to the visions of men,
Far surpasses the ritual of Moses.

And by whom was that ritual forever re-
peal'd?
But by Him unto whom it was given,
To enter the oracle, where is reveal'd,
Not the cloud, but the brightness of
Heaven.

Who having once enter'd, hath shown us
the way,
O Lord! how to worship before thee;
Not with shadowy forms of that earlier day,
But in spirit and truth to adore Thee!

This, this is the worship the Saviour made
known,
When she of Samaria found him;
By the patriarch's well, sitting weary, alone,
With the stillness of noon-tide around him.

How sublime, yet how simple the homage
he taught
To her, who inquir'd by that fountain;
If Jehovah at Solyma's shrine would be
sought,
Or ador'd on Samaria's mountain?

Woman believe me, the hour is near,
When He, if you rightly would hail him,
Will neither be worship'd exclusively here,
Nor yet at the altar of Salem.

For God is a spirit! and they, who aught
Would perform the true worship he
loveth;
In the hearts holy temple will seek, with
delight,
That spirit the Father approveth.

And many that prophecy's truth can declare,
Whose bosoms have livingly known it;
Whom God hath instructed to worship him
there
And convinc'd that his mercy will own it.

The temple that Solomon built to his name,
Now lives but in history's story;
Extinguish'd long since is its altar's bright
flame,
And vanish'd each glimpse of its glory.

But the Christian, made wise by a wisdom
divine,
Though all human fabrics may falter;
Still finds in his heart a far holier shrine,
When the fire burns unquench'd on the
altar!
B. Barton.

Miscellany.

Extract from Professor Lindley's Sermon on
the "improvement of time."

Knowledge is power—is wealth—is hon-
our. It raises the savage above the brute;
and the peasant, in civilized society, much
above the savage. While it exalts the few
who possess its richest stores, as far above
the mass of the unlearned as they transcend
the brute creation.

Knowledge opens the surest path to useful-
ness and eminence. It confers a nobility
which no hereditary rank can equal: and
which kings and princes cannot bestow.
Knowledge, consecrated to its legitimate end
constitutes the brightest ornament of human
nature. It is, and must be, the main pillar
of our republican institutions—of all civil and
religious liberty—of all that the patriot and
the Christian hold most dear upon earth. It
is a treasure of which no adverse fortune, no
persecuting power, no malignant fiend, can
deprive its possessor. In poverty—in exile
—at home—abroad—in the wilderness—on
the ocean—in prison—in bonds—it is his
companion and his solace: and like Cicero,
and Luther, and Knox, and Milton, and
Locke, and a thousand others, more unfor-
tunate and more oppressed than they, he
can, even then turn it to a profitable account.
So far as this world merely is in question,
it is more desirable than any or all other pos-
sessions. With what invincible persevering
ardour then, ought its acquisition to be pro-
secuted by every ingenious youth, who aspires
to the perfection of his nature, and to the
most commanding sphere of human action?

Now is your time to lay up treasures of
knowledge—now perhaps or never. Now
you commence your labours in that exhaust-
less mine, which will afford you employ-
ment and delight through the longest life:
or you set the seal to your own voluntary de-
gradation and insignificance while you live.
Here you will carefully and diligently lay
that solid and broad foundation, upon which
the loftiest superstructure may be raised by
future industry: or you will trifle away the
precious moments till you despair of being
able to redeem them; and then mingle with
the common herd of the idle, the abandoned,
and the worthless—the objects of the pity,
the contempt, and the scorn of mankind.

"Facilis descensus Averni."
Have any of you begun to slide—begun to
relax—to grow indolent—to be discouraged
—to be seduced by pleasure? Let the new
year be a new era in your academical career
and in your life. Redeem the time: add
have the courage to be wise; let fools and
witlings say what they will. A month, hon-
estly and assiduously devoted to duty, will
teach you to commiserate or to despise them
all. It will teach you to despise and to ab-
hor the course which you have hitherto pur-
sued. Make the trial then in the name and
strength of the Lord; and victory is yours.

Do any of you ask, what species of knowl-
edge is worthy of cultivation? I answer,
every kind. Youth often err greatly on this
point. They sometimes undertake to pro-
nounce, with perfect assurance, on the utility
or inutility of a particular branch of sci-
ence which happens to form a part of their
prescribed course. They persuade them-
selves, or suffer themselves to be persuaded
by others not more competent than they are
to decide, that this, or that difficult study
will be of no use to them, and therefore they
neglect it; or that they have no talent for it
and hence refuse to make the trial. This
they do, not only in opposition to the opin-
ion of those who are older and wiser; but
while they themselves are totally ignorant
of the subject on which they sit in judgment.
They compliment their own superior sa-
gacity, perhaps, in thus getting rid of a piece
of drudgery; while in truth, they are only
indulging a spirit of idleness and presump-
tion, which is equally hostile to all improve-
ment.

But independently of all such juvenile
prejudices—and of all the pedantry, and of
all the ill-timed and ill-digested systems of
education in the world; I maintain the pro-
position, in all its length and breadth, that

every species of liberal knowledge, every
department of science and literature is wor-
thy of attention, whenever and wherever it
can be consistently cultivated. No man ever
denounces as useless any science or lan-
guage with which he is himself acquainted.
The ignorant only, condemn; and they con-
demn what they do not understand; and be-
cause they do not understand it.

No youth can foresee what will be useful
to him, or what will not, in all the possible
situations and circumstances of future life.
The very thing that he least values may be
the means of gaining an honest livelihood
in a place and at a time, when no other
branch of knowledge would answer the same
purpose. A modest deference therefore to
the judgment of those whose province it is to
direct his studies, ought to lead him to mas-
ter all that they are able or willing to im-
part; and his own interest should prompt
him to the attainment of as much more as
time and means will permit.

RELIGIOUS OPINION.

"Diversity of opinions," (says a late writer)
there always has been, and always will be
amongst men. To bring all men to one stan-
dard of religious faith, would be as vain an
attempt, as to bring them all to the same
measure of height and stature. No two
leaves on any trees are exactly similar, and
minds are as variously constituted as bodies.
Variety, in short, is nature's great law.—Di-
versity of opinion gives exercise for mutual
condescensions of charity, for free inquiry,
and for fearless exercise of our reasoning fac-
ulties, without which these virtues have no
scope; and good thus results from it. Light-
nings and earthquakes break not God's de-
sign. It is the variety of tones that produ-
ces the sweetest chords, whilst one unvary-
ing note would tire and disgust. It is the
variety of nature, that imparts to its love-
liest charms. All will be harmony in reli-
gion when men who agree to differ, will al-
low the Christian name to those who differ
from themselves. Only about one fifth part
of the human race, have, as yet, embraced
the Christian religion under any form, and
that single fifth-part is divided into above
five hundred different sects. Among all of
these are undoubtedly many honest, many
sincere inquirers after truth, whom God ap-
proves, and will finally accept, notwithstanding
the mistake of their heads.

"It is no uncommon thing for a large por-
tion of persons whose time is unavoidably
engrossed by the cares and concerns of life,
or whose hours of religious study are princi-
pally confined to the Sabbath day, to per-
plex themselves with different sects and
opinions, and to display all their zeal upon
the hidden and mysterious parts of scripture,
as though religion was a mere system of dis-
cordant opinions, instead of being what it
really is, a rule of daily practice. It would
contribute much more to the cause of Chris-
tian truth, and much better to their own
comfort and improvement, if they bestowed
their exclusive attention upon the obvious
doctrines and practical precepts of the gos-
pel, and less upon mysteries and specula-
tions, which tend to strife and discord, rather
than to edification and brotherly love.—
Whatever these may effect, one thing is cer-
tain, that they neither enlighten the mind,
nor amend the heart, nor improve the morals;
and they certainly do not sweeten the tem-
per. They lead men only to contend so
warmly for what they do not understand,
that they are in danger of forgetting to prac-
tice what is most important for them to per-
form. And remember that it is the best re-
ligion which leads us best to fulfil our du-
ties. He who does justly, loves mercy, and
walks humbly with God, is most acceptable
to him; and he who thus aims to be good
will not finally fail to be happy."

RATIONAL MORALITY.

De Luc, speaking of the superior efficacy
of positive laws, compared with the mere
precepts of any system of moral philosophy,
gives us the following narrative.

"Some time ago I was conversing upon
this subject with a very celebrated man (the
late Sir John Springle) who had been Pro-
fessor of Moral Philosophy in the university
of Edinburgh; he was advanced in years,
and had lived much in the world. At that
time I was still rather a friend to teaching
rational morality, thinking it was useful to
bring men acquainted with their duty in
every possible way. I had just read a work
of this nature, entitled, "Of an universal
moral, or man's duties founded upon nature;"
and as he had not read it I offered to lend it
to him. I cannot express the tone in which
he refused this offer, but you will have some
idea of it, when you come to know the mo-
tives upon which he did it. "I have been,"

said he, "for many years professor of this
pretended science; I have ransacked the
libraries and my own brain to discover the
foundations of it; but the more I sought to
persuade and convince my pupils, the less
confidence I began to have myself in what
I was teaching them; so that at length I
gave up my profession and turned to medi-
cine, which had been the first object of
my studies. I have nevertheless continued
from that time to examine every thing that
appeared upon the subject, which, as I have
told you, I could never explain or teach so
as to produce conviction; but at length I
have given up the point, most thoroughly
assured, that without an express divine
sanction attached to the laws of morality,
and without positive laws, accompanied
with determinate and urgent motives, men
will never be convinced, that they ought to
submit to any such code, nor agree among
themselves concerning it. From that time,
I have never read any book upon morality
but the Bible, and I return to that always
with fresh delight."

PLEASURE.

How much is thought of worldly pleasure:
but what is it? Is it rational; suited to the
capacities and worthy of the pursuits of such
a being as man? Is it obtained and enjoyed
without any inconvenience and expense?—
Does it tend to dignify and enlarge the
mind?—Does it awaken in man those re-
flections and prepare him for those exertions
which ought to characterise him as an im-
mortal creature?—And when it is past, is
the review of it such as produces satisfaction;
does it never leave a sting behind? Alas!
let the worldling answer. What are called
by too many the pleasures of life, are just
the reverse. They are often mean in their
nature, transitory in their enjoyment, and
ruinous in their consequences. They take
off the mind from the contemplation of super-
ior objects; render the heart insensible to
what is good, and expose it to the most
dangerous temptations.

BOOKS.

Some books, while they teach us to respect
the interest of others, often make us unmindful
of our own; while they instruct the youthful
reader to grasp at social happiness, he grows
miserable in detail, and unattentive to uni-
versal harmony, often forgets that he him-
self has a part to sustain in the concert.—
I dislike, therefore, the philosopher who
describes the inconveniences of life in such
pleasing colours, that the pupil grows enam-
oured of distress, longs to try the charms of
poverty, meets it without dread, nor fears
its inconveniences till he severely feels
them.

ADMONITORY.

A gentleman, travelling some years ago
in England, called at the house of a friend.
A young minister was there, who was just
going out to preach in the neighborhood.
The good lady kindly offered him a glass of
spirits, which he accepted. An elderly man
who was present thus addressed the preach-
er: "My young friend, let me offer you a
word of advice respecting the use of liquors.
There was a time when I was as acceptable
a preacher, perhaps, as you now may be;
but by too frequently accepting the well-de-
signed favors of my friends, I contracted
a habit of drinking, so that now I never go
to bed sober, if I can get liquor. I am in-
deed just as miserable as a creature can be
on this side hell."—About two years after,
the traveller calling again, inquired for the
unhappy man; but his intemperance had
brought him to the grave.

This account may be an useful admonition
not only to ministers, but to men of every
class; and particularly to men whose busi-
ness calls them frequently into the way of
similar temptations. "Let him that think-
eth he standeth, take heed lest he fall."

REPUTATION.

There are two modes of establishing our
reputation: to be praised by honest men,
and to be abused by rogues. It is best how-
ever, to secure the former, because it will be
invariably accompanied by the latter. His
calumny is not only the greatest benefit a
rogue can confer upon us, but it is also the
only service he will perform for nothing.

MIND AND BODY.

A sound mind, in a sound body, is a short
but full description of a happy state in this
world. He that has these two, has little
more to wish for; and he that wants either
of them, will be but the little better for
anything else. Men's happiness or misery
is mostly of their own making.

VOL.
PUBLISH
2,50 PER ANN.
JUDGE

The following
death pronounce
and upright Jud
York, upon Tod
and Hedges, con
Supreme Court
the spring of 18
him, as of Ham
best eulogium th
is to give his o
gone down to th
ities of his politi
others) are burie
but his talents a
remembered b
in his most em
man of feeling
ter pronouncing
addressed the p

"And here
the court end
christian, I fee
ties to perform
with you. I
just sense of y
awaken the ne
I wish to draw
of kindred sou
forever. I
hereafter. I
Oh, no; a se
us we shall ne
to you of life
mortality.
God's redeem
you to a ser
ruined state.
the cross of
fered an ign
want to spe
Providence
ving knowle
to assure
ingness to
through fa
your sins b
come whit
like crime
Your cr
the most
manity wi
have bro
families.
how man
a single r
have cas
Ignomin
helpless
course o
mortal r
than the
Your ar
My f
one go
be in v
ther;
awful
to thi
be rel
not so
the h
not th
serio
devot
earth
Is it
who
tend